

## **CAN YOU ANSWER THESE QUESTIONS?**

1. How were the Romans related to Esau?
2. What was the Byzantine government's policy regarding synagogues?
3. When was the office of the Patriarch (Nasi) abolished?
4. What kind of slaves were Jews allowed to own?
5. How did Jews deal with apostates?

This and much more will be addressed in the second lecture of this series: "The Splendor of the Byzantine Empire".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

**PLEASE NOTE:** This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

## THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series V Lecture #2

### THE SPLENDOR OF THE BYZANTINE EMPIRE

#### I. The Eternal Struggle

A.

ויתרצצו הבנים בקרבה ותאמר אם כן למה זה אנכי ותלך לדרש את ידוד. ויאמר ידוד לה שני גוים בבטןך ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר. בראשית כה:כב,כג

And the children struggled within her and she said: If it be so why am I thus? And she went to inquire of the L-rd. And He said unto her: Two nations are in thy womb and two manner of people shall be separated from thy innards. And the one people shall be stronger than the other people and the elder shall serve the younger. **Genesis 25:22, 23**

B.

אלוף מגדיאל אלוף עירם אלה אלופי אדום למשבתם בארץ אחזתם הוא עשו אבי אדום. בראשית פרק לו פסוק מג

Duke of Magdiel, duke of Iram: these are the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of Edom. **Genesis 36:43**

מגדיאל – היא רומי. רש"י בראשית פרק לו פסוק מג

#### **Magdiel refers to Rome. Rashi**

C. Tzepho the son of Eliphaz the son of Esav contested Joseph's right to bury Jacob. He finally went to battle with the forces of Joseph. Joseph was victorious and captured Tzepho and his best troops. He took them back with him to Egypt. Tzepho languished in prison until the death of Joseph when he escaped and made his way to the land of Campania and ruled over the Kittim in Rome. Eventually he ruled over all of Italy and was the first king of Rome. He is the one who built the first and greatest palace ever constructed in Rome. **Ramban Parshas Vayechi**

D.

קסרי וירושלים, אם יאמר לך אדם: חרבו שתיהן - אל תאמן, ישבו שתיהן - אל תאמן. חרבה קסרי וישבה ירושלים, חרבה ירושלים וישבה קסרי - תאמן. שנאמר (יחזקאל כ"ו) אמלאה החרבה: אם מליאה זו - חרבה זו. אם מליאה זו חרבה זו. רב נחמן בר יצחק אמר מהכא: (בראשית כ"ה) ולאם מלאם יאמץ. מגילה ו.

Caesarea (representing Roman rule) and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, (Ezekiel 26) "I shall be filled, she is laid waste;" if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste. R. Nachman b. Yitzchok derived the same lesson from here (Genesis 25), "And the one people shall be stronger than the other people." **Megilla 6a**

E.

אמר רב יהודה אמר שמואל: בשעה שנשא שלמה את בת פרעה ירד גבריאל ונעץ קנה בים, ועלה בו שירטון, ועליו נבנה כרך גדול [של רומי]. במתניתא תנא: אותו היום שהכניס ירבעם שני עגלי זהב אחד בבית אל ואחד בדרך נבנה צריף אחד, וזהו איטליאה של יון. שבת דף נו:ב

Rav Yehudah said that Shmuel said the following: When King Solomon married the daughter of Pharaoh, the angel Gabriel planted a reed in the sea. Silt settled around the stick and formed dry land. On this land the great city of Rome was built. In a Braiisa we learned that on the day that Yerovam introduced the worship of the two golden calves, one in Bethel and one in Dan, a hut was built on the area of Italy of Greece (Rome).

**Shabbos 56b**

F.

מעיקרא מאי דרוש, ולבסוף מאי דרוש? מעיקרא דרוש: (בראשית לג) נסעה ונלכה ואלכה, לנגדך, ולבסוף דרוש: (בראשית לג) יעבר נא אדני לפני עבדו. עבודה זרה דף ח:

Originally the Romans applied the verse "Let us travel together" later they applied the verse "Let my master travel in front of his servant." Gen. 33:12, 14. **Avodah Zara 9b**

G.

יולך ידוד אתך ואת מלכך אשר תקים עליך אל גוי אשר לא ידעת אתה ואבתיך ועבדת שם אלהים אחרים עץ ואבן. הגר אשר בקרבך יעלה עליך מעלה מעלה ואתה תרד מטה מטה. ישא ידוד עליך גוי מרחוק מקצה הארץ כאשר ידאה הנשר גוי אשר לא תשמע לשנו. דברים פרק כח פסוק לו, מג, מט

The L-rd shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. The L-rd shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand. **Devorim 28:36, 43, 49**

H.

ואמר רבי יצחק: מאי דכתיב (תהלים ק"מ) אל תתן ד' מאויי רשע זממו אל תפק ירומו סלה. אמר יעקב לפני הקדוש ברוך הוא: רבונו של עולם, אל תתן לעשו הרשע תאות לבו. זממו אל תפק - זו גרממא של אדום, שאלמלי הן יוצאין מחריבין כל העולם כולו. ואמר רבי חמא בר חנינא: תלת מאה קטירי תגא איכא בגרממא של אדום, ותלת מאה ושיתין וחמשה מרזבני איכא ברומי. ובכל יומא נפקי הני לאפי הני ומקטיל חד מינייהו, ומיטרדי לאוקמי מלכא מגילה ו

R. Yitzchok also said: What is meant by the verse, "Grant not, O L-rd, the desires of the wicked, draw not out his bit (don't let him fulfill his evil desires), so that they exalt themselves, selah"? Yaacov said before the Holy One, blessed be He: Sovereign of the Universe, grant not to Esav, the wicked, the desire of his heart, draw not out his bit: this refers to Germania of Edom, for should they but go forth they would destroy the whole world. R. Hama b. Hanina said: There are three hundred crowned heads in Germania of Edom and three hundred and sixty-five chieftains in Rome, and every day one set go forth to meet the other and one of them is killed, and they have all the trouble of appointing a king again. **Megilah 6a-b**

## II. Edom and the Roman Catholic Church

A.

ויהי בימי אמרפל מלך שנער, זו כבל, ואריוך מלך אלסר זה אנטיוכס, כדרלעומר מלך עילם, זה מדי, ותדעל מלך גוים, זו מלכות אדום, שהיא מכתבת טירוניא מ(ל)כל אומות העולם. מדרש בראשית רבה מב

(Genesis 14:1) "And it came to pass in the days of Amraphel king of Shinar." This refers to Babylon. "Arioch king of Ellasar." This refers to Antiochos. "Chedorlaomer king of Elam." This refers to Media. "And Tidal king of Goyim" This refers to Edom who writes calumniously (imperiously) to all the nations [regarding the Jews]. **Beraishis Rabbah 42**

B. Hear, Synagogue! Hear widow! Hear deserted one! I am what you could not be. I am the Queen who has deposed you from your realm; . . . And Jacob took two wives, Leah the older, with weaker eyes, typifying the Synagogue, and Rachel the younger and beautiful, typifying the Church. **St. Augustine (354-430) Altercation Between Church and Synagogue**

## III. The War Against the Synagogue

A. As long as the Synagogue has flourished, the Church has labored. The defeat of the Synagogue is the strength of the Church and the death of the synagogue is the beginning of the Church - the beginning not of nature but of salvation. **St. Ambrose of Milan (339-397), Explanations of St. Luke's Gospel viii 44**

B. Holding fast to their ancient anger and violence, still today under the name of Nazarenes, the Jews in their synagogues blaspheme the Christian flock; and while they slay us, they will their own destruction in the eternal fire. **St. Jerome (342-420), Commentary to Amos I**

C. If then it was a den of thieves when it still ruled the affairs of state, now if one were to call it a brothel, a den of iniquity, an abode of demons, or a stronghold and pit of the devil, or whatever, one would be calling it less than it deserves. **St. John Chrysostom (347-407)**

D. Let no one dare to desecrate or forcibly entering, prohibit the customs of the Jews in their assemblies, or disturb the readings of their prayers in the synagogues, since they should be allowed to retain all their customs in peace according to their law without interference of their religion and cult. . . . We decree this, albeit it seems that enough has been stated about this matter in the laws promulgated by past emperors. **Honorius to Johannes Code of Theodorus 16, 8, 20; 7/26/412**

E. If there be any temples in the country districts, let them be demolished without disturbance or tumult. **Theodosian Code xvi 10.16; (415)**

F. It is decreed that in the future no synagogues of the Jews anywhere are to be pulled down or burned down, and if, after decree, any synagogues are seized or consecrated as churches or devoted somehow to the holy mysteries by a new attack, sites of sufficient extent for these places where they can build new synagogues are to be furnished for the Jews. . . . **Moreover, no further synagogues are to be constructed, and the old ones are to remain in their present state of repair. Theodosian Code xvi 8. 25; 2/15/423**

G. Justinian (525-567) proclaimed that it was forbidden for Jews to celebrate the holiday of Pesach before the Christians celebrate Easter, for it was considered a humiliation for Christianity [to have the Jews celebrate first]. In the year that preceded the intercalated year, in which Pesach normally precedes Easter, the Jews were severely punished for eating matzos and praying the holiday prayers on Pesach. In addition, Justinian tried to influence the Jews in the spirit of Christianity by requiring them to publicly translate the Torah to Latin or Greek when it was read in the synagogue on Shabbos (Novella 146-553 C.E.). For this purpose he required that the Septuagint, the then standard Christian translation, be used. Special officers were appointed in order to ensure compliance. **Tekufas HaGaonim, Rabbi Simcha Asaf**

H. פיוטין אלו שנהגו העולם למימרינון חזי לנא לרבוותא שאמרו שלא נתקן אלא בשעת השמד בלחוד מפני שלא היו יכולין להזכיר דברי תורה, כי היו גוזרין האויבים על ישראל שלא לעסוק בתורה ועל כן היו חכמים שביניהם מתקנין להם בכלל התפילה להזכיר ולהזהיר לעמי הארץ הלכות חג בחג והלכות ימים טובים והלכות שבתות ודקדוקי המצות בדרך שבחות והודיות וחרוזות ופיוטים. ספר העתים לר"י ברצלוני

According to what we have seen [written from] our Rabbis, the Piutim that the world is accustomed to say, were only instituted at a time of Shmad (Novella 146 to the Justinian Code - 553 C.E.). Because they were unable to mention words of Torah due to the decree that the enemies imposed on the Jews to forbid the learning of Torah, the Sages amongst them instituted the Piutim as part of the prayers in order to mention and alert the common people regarding the laws of the Holidays and Shabbos and the minutiae in the form of praises and thanks and stanzas and poems. **Sefer Ha-Itim, Rabbi Yehudah of Barcelona**

I.

וכן אמר מר יהודאי ז"ל שגזרו שמד על בני ארץ ישראל שלא יקראו קריית שמע ולא יתפללו והיו מניחין אותן ליכנס שחרית בשבת לומר ולזמר מעמדות (פיוטים וקרובות) והיו אומרים בשחרית מעמד וקדוש ושמע בגניבה והיו עושים דברים הללו באונס ועכשיו שכיילה הקב"ה מלכות אדום ובטל גזרותיה ובאו ישמעאלים והניחום לעסוק בתורה וקראו ק"ש ולהתפלל אסור לומר אלא דבר דבור במקומו כתיקון חכז"ל תורה במקומה ואסור והיתר (פיוטים) במקומו ותפילה במקומו. (פרקי בן באבוי, בגנזי שכטר)

Mar Yehudai of blessed memory said that they (Byzantium) decreed Shmad on the land of Israel (553 C.E.) that they should not recite Shema and they shouldn't pray. They did let them, however, enter [the synagogue] to sing "maamodos" (piutim and "krovos"). They would say a "maamad" and would slip in Kedusha and Shema. They did these things [only] under duress. Now that the Holy One blessed be He destroyed the kingdom of Edom and annulled his decrees and the Arabs came in and let them study Torah and read Shema and pray, it is forbidden to say anything except that which was originally instituted by our Sages of blessed memory: Torah in its place and [the poems that describe] that which is permitted and forbidden in its place, and prayer in its proper place. **Pirkei ben BaBoi, Ginzei Schechter**

J.

שגזרו אדום הרשעה שמד על ארץ ישראל שלא יקראו בתורה וגנזו כל ספרי תורה מפני שהיו שורפין אותן. וכשבאו ישמעאלים לא היו להם ספרי תורה ולא היו להם סופרים שיש בידם הלכה למעשה כיצד מעבדין את העורות ובאיזה צד כותבין ספרי תורה והיו לוקחין ריק מן הגוים שעשו לכתוב בהן ספרי עבודה זרה והיו כותבין בהם ספרי תורה מפני שלא היה בידם הלכה למעשה ועד עכשיו הם נוהגין כך. (פרקי בן באבוי, בגנזי שכטר)

The evil [kingdom of] Edom (Byzantium) decreed Shmad on the land of Israel that they not read the Torah. They [subsequently] hid all the Sifrei Torah because they would burn them. When the Arabs came, the Jews did not have Sifrei Torah nor did they have scribes with the practical knowledge of the halacha of finishing the hides [to make parchment] and knowing upon which side to write the Sefer Torah. They would take unfinished hides from the non Jews which they used to write books for their religion and write Sifrei Torah with them. This is all because they did not know practical halacha. They are doing so to this day. **Pirkei ben BaBoi, Ginzei Schechter**

#### IV The Patriarch

A. Missionaries are sent out by the Patriarch of the Jews to this day. **Jerome, On Galatian i 1**

B. . . . and (Paul) is all eager that moneys should be directed to Jerusalem and the holy places . . . this custom continues to this day in Judea, not only among ourselves but among the Jews, so that those who meditate on the Law of the L-rd by day and night, and have no portion of earth save G-d alone, should be cherished by the ministrations of the Synagogue and the whole world. **Jerome, Against Vigilantius i 13**

C. Do they not have much abundance of wealth? Does not their Patriarch, collecting all their tribute from everywhere, possess boundless treasures? Is the race not forward, shameless, quarrelsome, impetuous, bellicose? **St. John Chrysostom, Against the Jews and Gentiles**

Do not speak to me of these Patriarchs - dealers and traders, full of iniquity. **Ibid.**

D. If any one should dare to speak slanderously in public about the **illustrious** Patriarchs, let him be subjected to punishment. **Arcadius to Claudianus, Governor of the Eastern Provinces, Code of Theodosius 16,8,11; 4/24/396**

E. All the privileges which my father of blessed memory and past emperors have granted to the **honorable** Patriarchs or to those whom the Patriarchs have appointed as officials, we command to be lastingly preserved. **Arcadius to Euctychianus, Code of Theodosius 16,8,15; 2/3/404**

F. It is the custom of the worthless superstition of the Jews that the Archisynagogi or elders of the Jews or those persons, directed by the Patriarch to collect gold and silver at specified times, whom they term apostles, take back to the Patriarch from the individual synagogues sums of money which have been raised and appropriated. In this matter we order that all the moneys which we know to have been collected within a specified time shall be carefully sent to our treasury; moreover, we decree that no more money of the aforesaid nature shall be dispatched. Therefore let the Jewish people know that we have removed from them the burden of this thievery. But if any persons have been sent by that despoiler (the Patriarch) of the Jews to carry on this duty of exacting money, they shall be tried by the judges, just as though sentence were being passed against violators of our laws. **Honorius to Messala, Code of Theodosius 16,8,14; 4/11/399**

A short while later we commanded that the funds which, according to the customs of these lands, were exacted by the Jewish Patriarchs, should no longer be exacted. But now we remove the first law and wish all to be aware of the Jewish privilege, granted them by our indulgence, reestablished according to the old formula, to send their funds away. **Honorius to Hadrian, Code of Theodosius 16,8,17; 7/25/404**

G. Since the more exalted the office to which he has been raised, the more Gamaliel has presumed to disobey our commands with impunity, may Your Excellence in your power know that our clemency has issued certain commands to illustrious *magister officiorum*: to wit, that the badges of the Patriarch's honorable prefecture be stripped from him, likewise that he be reduced to that rank he held before he was granted prefecture; furthermore he may erect no more synagogues, and if any are abandoned, he must destroy those if they can be torn down without rioting, and no Jews shall have the right to judge Christians; and if any dispute arises between Jews and Christians, it is to be settled by the governors of the province. If the Patriarch or any other Jew attempts to befoul any Christian or freeman slave of any sect with the mark of a Jew (circumcision), let him and the Jew be subject to the penalty of laws. Also if any Jew keeps Christian slaves, the slaves are to be freed and placed in the custody of the church, according to the law of Constantine. **Theodosius II to Aurelian, Code of Theodosius 16, 8, 22; 10/2/415**

H. The leaders of the Jews, who are nominated in the assemblies of either part of Palestine or spend their time in other provinces, must pay up whatever funds they have collected under the pretense of pension money after the dissolution of the Patriarchate. In the future, under threat of punishment, their ordinary tribute from all their synagogues, which the Patriarchs at one time demanded under the name *aurum coronarium*, is to be collected by our Palatini. Whatever sum this amounts to, you are to confiscate after a diligent investigation; and those moneys which used to be given regularly to the Patriarchs from the western provinces are to be confiscated to our charity fund.  
**Theodosius II to John, Count of the Sacred Largesse, Code of Theodosius 16, 8, 21; 5/30/429**

V. Slaves and Circumcision

A. If any Jew has purchased and circumcised a Christian slave or one of any other sect than his own, he shall not keep the circumcised slave in servitude, but the man who has suffered this outrage shall be granted the rights of liberty. **Constantine to Felix, Code of Theodosius 16, 9, 1; 10/21/335**

B. If any Jew has obtained a slave of another sect or national group than his own, the slave shall at once be confiscated to the public exchequer; furthermore, if he has circumcised the slave after buying him, then not only shall he suffer the confiscation of the slave, but also he shall meet capital punishment. But if the Jew has purchased slaves known to be of the holy faith, then all the goods found in his possession shall be taken from him at once. **Constantinius to Evagrius, Code of Theodosius 16, 9, 2; 8/13/339**

C. We decree that Jewish masters may possess Christian slaves without reproach, but only on condition that they permit these slaves to follow their own religion. Moreover, the judges of the provinces are to know, when the amount of their public confiscation has been inspected, that the insolence of men who have thought to deceive them with timely prayer is to be reprov'd; and we decree that all possessions fraudulently elicited or to be elicited from Jewish masters are to be given back to them. If anyone breaks this law, he is to be punished as if he had committed sacrilege. **Honorius to Annatus Didascalus and the Elders of the Jews, Code of Theodosius 16, 9, 3; 11/6/415**

D. If any Jew keeps Christian slaves, the slaves are to be freed and placed in the custody of the church, according to the law of Constantine. **Theodosius II to Aurelian Code of Theodosius 16, 8, 22; 10/2/415**

E. Jews must not purchase Christian slaves nor acquire them as gifts. Let Jews who have impudently disobeyed this decree stop acquiring Christian slaves, and let the slaves themselves be granted freedom if the Jews voluntarily confess what they have done. But under this law, we permit this Jewish sect to possess other slaves whom this evil superstition chooses to consider members of the true faith according to its own opinion, or others who follow this faith because of oath or legacy. . . . **The Jews who are authors of such great crimes shall be punished with capital punishment and also loss of all their property. Theodosius to Manaxius Code of Theodosius 16/9/10; 4/9/423**

F. No pagan, Jew, or non-orthodox person may own a Christian slave. **Justinian Code i 10.2 (527/534)**



## VI. Apostates and Penitents

A. They arrest him while he is perusing the gospels; they confiscate the book, they seize the man, dragging him along the ground and shouting, and showering him with no merely casual abuse, they lead him off to the synagogue and whip him. **St. Epiphanius, Against Heresies i 2, Heresy 30**

Furthermore we also decree in the same penal clause, that if any Jew has opened for himself the door of life everlasting (sic.) and has become a servant to the holy religion, and has chosen to become a Christian, then he shall suffer no molestation or violence from the Jews. But if any Jew dares to harass or injure a Christianized Jew, then Felix, my dear relative, we wish the perpetrator of this insult be punished according to the severity of his crime. **Constantine to Felix, Constitutio Sirmondianis No. 4; 21/10/335**

B. We wish to make clear to the Jewish elders and Patriarchs that if, after enactment of this law, anyone attempts by stoning or other type of madness (which we know is being done at this time), to reconvert a person who has given up the baleful sect of Judaism and has joined the cult of G-d, forthwith **he and his accomplices are to be given to flames and burned.** Furthermore, if anyone of the people has joined their evil sect and frequented their meeting places ( *conciliabula*), he shall suffer his deserved penalty with them. **Constantinus to Evagrius Code of Theodosius 16, 8, 1; 8/13/339**

According to an already existing law, if anyone once a Christian has become a Jew and has associated with sacrilegious groups, we decree that all his goods be confiscated to the imperial exchequer after the accusation has been proved. **Constantius to Thalassius Code of Theodosius 16,8,7; 7/3/353**

C. Let no bishop forbid any pagan or heretic or Jew to enter the church and hear the word of G-d as far as the Mass of the Catechumens. **Council of Carthage IV Canon 84**

D. How few princes of the Church there are from the Jews, as opposed to those from alien and foreign peoples who once served idols. **Jerome, On Isaiah 61:3-5**

## VII. Intermarriage and Socialization

A. Moreover it is decreed that these [Catholic] girls are not to be given either to Jews or heretics; this is because there can be no fellowship between a believer and an unbeliever. If Christian parents have offended against this prohibition, it is decreed that they must abstain from communion for a period of five years. **Canon 16 of the Council of Elvira Spain circa 300**

B. Any married Christian, who has committed adultery with a Jewess or pagan, is to be denied communion. **Ibid Canon 78**

C. Moreover if any cleric or layman has eaten with the Jews, it is decreed that he shall not receive holy communion, in order to force him to mend his ways. **Ibid. Canon 50**

D. No priest shall . . . be friendly or sociable with Jews: nor should any one take food or drink with the Jews: . . . and the synod shall excommunicate any one who does not comply with this order. **Arabian Collection of the Canons of Nicaea (325) Canon 70**

E. Concerning those women previously employed in our weaving factories whom the Jews have taken to wife in their lewd wedlock, it is decreed that they be restored to the factory and that care be taken in the future that no Jew link Christian women with their malpractices; but if they do so, **they shall suffer capital punishment**.  
**Constantinus to Evagrius Code of Theodosius 16, 8, 6; 8/13/339**

F. Let no Jew take a Christian woman to wife, nor any Christian seek marriage with a Jewess. For if any one admits anything of this sort, he will be charged with his crime just as if he has committed adultery, and furthermore liberty for accusations of his nature has been granted to the general public. **Theodosius the Great to Cynegius Code of Theodosius 3, 7, 2; 3/14/388**

#### VIII. Individual Rights and Religious Freedom

A. We cannot command religion, for no one believes against his will under compulsion. **Edict of Milan 313 C.E.; The decree of Theodoric (king of the Ostrogoths who ruled Italy 493-526) regarding the Jews of Genoa**

B. It is evident that the Jewish sect is not prohibited by any law. We are therefore seriously concerned to learn that Jewish meetings have been banned in certain localities. Therefore, you Excellency will, upon the receipt of this order, restrain with proper vigor the excesses of those persons who, under the name of the Christian religion, have presumed to destroy synagogues and ruin them or commit other illegal actions.  
**Theodosius the Great to Addeus, Commander in Chief of the Eastern Provinces. Code of Theodosius 16, 8, 9; 9/29/393**

C. They [the Jews] are the only surviving religion from the past which persists in its frequent conventicles without accepting the name of Christian. **St. Augustine, Let. 118**

So it was appointed that they [the Jewish people] should not be destroyed in such a way that their sect should be altogether annulled; but it was scattered over the lands of the earth as carrying the prophecies of grace conferred on us. **St. Augustine, On Faith in Things Not Seen**

No one should forbid Jews from practicing Judaism, although Christian teaching would not compel them to do so. **St. Augustine, Letter 82 (to St. Jerome)**

D. We decree that no Jew or Samaritan no matter what law he brings forward, shall accede to dignities and honors, or perform the duties of any civil post, or even enjoy the position of an advocate. . . . But let this exception be made, namely that the members of the aforementioned sects may follow at least in private suits, opinions from their own judges; but they must not superintend the public jail, lest Christians, as is wont to occur, sometimes suffer another imprisonment because of the odiousness of the guards, being uncertain whether they may lawfully be imprisoned under Jews. **Theodosius II to Florentius, Novella III; 1/31/438**

## IX. Jerusalem Under the Byzantine Emperors

A. The Jews come to the Temple Mount yearly to mourn over the destruction of the Temple. In the place where the Temple stood stands two statues of Hadrian. One depicts Hadrian riding on a horse and the other depicts him as standing near the statue of the pagan Roman deity. Adjacent to these statues is a hollowed out stone on which the Jews pour oil. As the Jews come to the ruins of the Temple they rend their garments. **The account of a traveler from Bordeaux, France in the year 333.**

B. ואחרי עזבם למקום נשאר יותר מחמש מאות שנה לגלים מעון תנים ולא היה אחד מישראל יכול לבוא. והיו היהודים אשר במזרח באים מעזיה להתפלל שם. ואשר במערב היו באים אל מדינת עזה ואשר בארץ הנגב היו באים למדינת צוער. ובימי קרן זעירא פתח ד' לעמו שערי רחמיו ויביאם אל עיר קדשו וישבו בה ויבנו מקומות לתורה לקרא ופתור ולהתפלל בכל עת ולהעמיד משמרות בלילה. הקראי סהל בן מצליח בהקדמתו לספר מצוות שלו.

After they forsook the place [of Jerusalem] for over five hundred years, it remained in ruins, a place of vipers. No Jew was able to come. The Jews of eastern Palestine would go to Mazia (Tiberias) to pray. Those in the west would go to Gaza. And those of the south would go to the area of Zoar. But in the days of the crescent (lit. the small horn), G-d opened His gates of mercy and He brought them unto his Holy city and they dwelt there and they built places of Torah and Scripture and commentary (yeshivos) and places to pray on a constant basis and to place watches at night. **Sahl ben Matzliach the Karaite in his introduction to his Book of Mitzvos.**

## X. The Yeshivas Under the Byzantine Emperors

A. ההיא עיזא כרכוז דהואי בי ריש גלותא, דעקור מלא צנא דתרבא מינה, רב אחאי אסר, רב שמואל בריה דרבי אבהו אכל מיניה, קרי אנפשיה: (משלי י"ח) מפרי פי איש תשבע בטנו. שלחו מתם: הלכתא כוותיה דשמואל בריה דרבי אבהו, והזהרו ברכיננו אחאי, שמאיר עיני גולה הוא. חולין נט:

Once there was taken out of a Karkuz goat belonging to the Resh Galutha a basketful of fat. R. Achai forbade it, but R. Shmuel the son of R. Abbahu ate of it, and applied to himself the verse: A man's stomach shall be filled with the fruit of his mouth. **They sent word from there** saying: The law accords with R. Shmuel the son of R. Abbahu, **(died 506)** nevertheless give heed to the opinion of R. Achai for he enlightens the eyes of the exile. **Chulin 59b**

B. ומר זוטרא בר מר זוטרא ריש גלותא סליק ליה לארץ ישראל ועיילוהו לריש פירקא . . . סדר עולם זוטא.

Mar Zutra the son of Mar Zutra Resh Galusa went up to the land of Israel and they elevated him to a position of Resh Pirka . . . **Seder Olam Zuta**

**TIME LINE**

117	<b>The Death of Trajan</b>
284-305	<b>The Reign of Diocletian</b>
324	<b>Constantine Becomes Sole Roman Emperor</b>
379-95	<b>The Reign of Theodosius I</b>
410	<b>Alaric Plunders Rome</b>
425	<b>The Death of Rav Ashi</b>
455	<b>The Vandals Sack Rome</b>
474	<b>The Death of Ravina</b>
476	<b>The Fall of the Western Roman Empire</b>
527-565	<b>The Reign of Justinian</b>
588	<b>Mar Zutra bar Mar Zutra, Resh Pirka in Eretz Yisrael</b>
589	<b>Rav Chanan of Ishkaya the <u>first</u> Gaon of Pumbedeisa</b>
590 (App.)	<b>Mar Rav Mari brei D'Rav Dimi Sorgo, Gaon of Pumbedeisa</b>
609	<b>Rav Mar bar Rav Huna, the <u>first</u> Gaon of Sura</b>
610	<b>The Reign of Heraclius</b>
614-628	<b>The Persians Rule Syria and Palestine</b>
634	<b>The Arab Conquest Begins</b>
976-1025	<b>Basil II</b>
1204	<b>The Latins Sack Constantinople</b>
1453	<b>The Ottoman Turks Conquer the Byzantine Empire</b>